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*Fin*  
Must Remain in  
Transcription Room

Well I said last week we don't run out of birthdays and it looks now as if this seems to be a very happy time of birthdays. Aries you know--end of March and the beginning of April. But I want to use this particular kind of a birthday--it's not exactly today, it's a few days later--but it has a definite meaning and I just want to say something to all of us. It is Lotus. And whenever you now think of that, what does Lotus and Georgie provide for us. You see it's quite important. Here we come every Friday. Dirty the floor and upset the machinery, the furniture, coffee, all the commotion. Of course you can say they may get something out of it also but so do we. And it is this openness, this kind of, almost I would compare it to loyalty, of that what at the present time has been shown now already for so many years week after week. Here is an open house for the sake of a group like us coming to meet and listening to a little bit of music. But it is their home and here we come and almost invade it and for what purpose do they allow it. Because they want to give that opportunity to us in order to have a chance to get together, to see each other in a little different way than compared to a meeting and, in general, it shows an attitude towards work, towards the necessity of helping maintain it in this way and as I say this kind of sincerity of wanting to provide an opportunity so that it can go on and that there is something that is a link with it and also that it will give you in your memory something to remember at the time when you may need it. You see I love it and I love them for that, for what they do and have done for all of us. And Lotus as the hostess, Lotus now as entering again into a new year with exactly the same openness as always she has had and the affection that she has had for us and in showing this and doing this. You see here sometimes we take things for granted and a birthday, a day of some kind of memory, is good enough to try to consider what kind of wealth do we have. What is it that exists for us that is given so freely and that we take almost without any thought and when it has gone on for several

years it looks as if it is a habit and it's completely out of our consciousness so that for that reason I want to bring it back. To put it right in front of us so that you can look at it again and again and maybe every once in a while think about it and say that is what they are doing and we maybe at times could use it as an example of the honesty, their sincerity regarding the wish to help maintain something that is worthwhile for them and also that they consider it worthwhile enough to help others to appreciate it in the same way. You see it is an attitude that one should have towards having work to do and to see that work means something for them and should mean it for others and they wish to help in it. So Lotus thank you very very much Lotus.

A good year to you Lotus. And Georgie. Well I say that you know. Should I say also Sharon. Where are you. Sharon can share in it also.

Well for one thing we don't have to be too glum do we. One has to learn to be in balance. When you are taken by a mood you know that the mood gets hold of you, you are carried away and you have to wait until that mood is gone or the effect on you is gone and then something else comes in and another thought comes in and that produces another mood and then a feeling comes in and again you are subject to this constant shifting. You look at someone and then you are reminded of something and then you have a feeling and maybe then you do something and all of this when you look at your life during the whole day it is terrible because no one is home really. One hears something like music. There we sit. Maybe you drink it in. You take in something. And then what. Does it produce then life. A form of wanting to live even if an expression is not right. Even if there is difficulty about it. Even if one makes attempts. One goes with ones feelings in accordance with whatever the conditions of the surrounding produce. And where is it that really that takes place in one and what is being done in oneself to digest it immediately, quickly, to know, to place it. To put it down somewhere where it belongs, where it also can remain as a memory, as an impression recorded and then what is there. The totality of oneself should be there completely and only a little bit of some kind of a servant you send out in order to receive some kind of an impression and that impression and that servant comes home and tells you about it and that's all. There has to be a strength of a house in oneself. Something that stays all the time with you and is all the time there when you wish it, when you want to live in it, and whenever something happens like a storm outside you close the window, doesn't affect your house much. When it's nice and sunshine you open the window and you let the air in, you open the blinds and there is the sunlight and so forth. The living people in the house remain. It doesn't matter what happens outside. We are all the time thrown by everything around us simply taking us and we let it and where are we during such a time. You see this is the thing that then bothers one. I am all the time

under the influence and what is under that influence--nothing else but the periphery where I live and what is me that stays permanently, that is there always and that sends out these, as I say, little servants to report to me. What is happening in the rest of the world. And that that what I receive as something from the outside coming from the periphery knocks on my door. I let it in. Maybe it is important. I let it in a little more. Maybe I invite it to stay with me for a little bit. All right. But all the time there has to be somebody home. This I think is the terrible thing that happens to us and that we don't want to make an occupant for it. It is the master of the house. It is a representative of God in us. To understand that that is really what He is aiming at--to make us know that we are part of a totality of all things, not just a little bit of a human being. There is much and much more for a human being. Just because he happens to live on earth doesn't mean that he belongs here. I think we have to understand that, that we are part of a totality of everything existing and we just happen to be on earth. It happens a little bit of an event in our life. Our life is much and much more than just a little appearance on earth but we assume that's all and that we only start to exist when we are born. Who knows where we were and we don't know how to explore it and we assume that when we die, everything simply stops. Why should it stop. It is always there, always has been there. There is no creation of the world. This is the totality of everything existing as a form of life which life always has been and always will be into eternity. And in that everything is determined by the totality of everything existing without change and without destruction and what we call destruction is simply a change of form into another form of matter maybe containing life in a different way, nevertheless the life principle remains as we say that God is omnipresent. What other meaning could there be for something that must in eternity exist. It cannot be subject to any kind of law of destruction. It can be subject to a disappearance for us that it is not available and the trouble in this life is to try to find what

is it that would give us the key to be able to maintain ourselves through all ages. Don't believe that you will die. Emphasize the necessity of that what is indestructable in you and with that you try to live and with that you make music, with that you talk, with that you have friendships, with that you have relationships with people, with that is your life, that is your philosophy, that is part of you. With that you must go through this life. Who knows what will happen. Nobody knows until you start to find out and then you can experience this question of a temporalness, of now what is experienced in what we call our time. Why shouldn't we live forever. And then the question is how can we live forever now. How can we be at the present time free from the destruction that exists as we see it in front of our eyes and the limitation of our eyes, the limitation of our mind. We must grow. We must grow out of bondage. It isn't even finished with the development of three bodies. It has again has to become a unit and the unit is the reduction to something without dimensions which then is of course eternal. How to reach it. Slowly by slowly trying to understand that kind of life and not to believe in that what we see. Not to let it get hold of one but to know that for us something exists now at this moment within which remains. How you make it grow. How to come to the realization. By loving all things that are alive. I say things. All phenomena. All things in a certain form that we can perceive and that what we have to love is their aliveness. And when one can see that, that even such forms of being alive are in dead matter, that the matter itself at that time prevents life to appear because that's why we call it dead, and that it is there also if we only understood the structure of it and that nothing dies. Then only at a certain place where there is that law of destruction for that form of matter to be changed into other forms of matter which we then do not call a body and that life continues to exist for ever and ever. I say it is probably a difficult concept and I still think it is necessary to try to see life that way, to see each other that way, to see all experiences that way. That

is the greatest common denominator of everything existing. When one sees or realizes <sup>or experiences</sup> that, everything else falls in place. At a certain place as a representation temporarily of that what is always in eternity. How else will we understand God as a concept the totality of all living matter in one as exemplified and manifested at all kind of levels even to the extent that all levels disappear in the unity of everything existing. It's not a philosophy and it's not outside of one. It is within. It is within our own world and the understanding of that world in that kind of a concept of being one and that when one wakes up in the morning, a realization--I am. I am one. And then start the day. A good day tomorrow.

I have promised that I won't talk too much on Fridays. And maybe that is just as well but you also can understand it when one starts talking about ideas and about life that there is really no end to it and that when ideas of wishing to wake up once start to get hold of you you will constantly bubble over with that feeling and with that realization of belonging to a world which is much wider than one usually allows for any one of the sense organs to conceive. And that then, you might say living in that, it does not become second nature, it becomes Great Nature for one. Simply every time it should in ones attitude and in ones manifestations, in what one says, the way one is, it should all the time be stimulated by where does it come from, this I am-ness, this I, this I in am. That is what is the reality of oneself in ones manifestations, in ones being, ones level of being, wherever it is and that each word should carry that same kind of a quality and what should make it such that with every breath that one takes, in, that one is reminded that life has to be maintained and that breath then becomes the carrier for that life, that form of life that realization of existence on earth, wishing to fulfill what is needed for earth, meeting the demands of that. Like one meets the demands of ones body and the building up of that unfinished structure. It's interesting to speculate about that; why it is not finished. Why isn't man perfect. To some extent it is possible to say it is because he is on earth but that's only a placing earth in a certain section of the cosmic ray in the universe, but you see if we put it on that kind of a scale it doesn't give you any explanation for yourself. Because if you are in yourself your own world, why is it then that your own world hasn't grown. Where is it that it has stopped in one and what is the reason for that. It is like being set on the way by means of nature. With whatever nature has given one as a body or as a possibility of ones thinking or feeling center. But why did it stop. And why is man imperfect and why is man asleep. It's very difficult to answer that question because man happens to be of course at a certain place-in relation to other things-he is not alone. He is not as yet in the center of the universe.

If that is true, he is not in the center of himself. And his world is not complete because work has to be done by him. You see there are two things. One is the gift of something else, sometimes a past generation, sometimes conditions as they exist which we then call natural which sets a man and his world on its way. It is a gift. It is the way one is starting out to give an indication of a form of life that ought to be completed as if one gives a child a drawing but not entirely finished, only a few points and the lines that have to be filled in and after the filling in of the lines the colors have to be put in. The child has to work. You see the emphasis on the necessity of working. That something must be done by man. That he can start off with something like being born, like the world is as far as nature is concerned. It is being born up to a certain point. It exists as nature and sometimes very beautiful, the same way as sometimes the body and whatever there is of feeling center is very beautiful but that is as far as nature will want to go. I would almost say it's inherent in the possibility of growth because unless something is done to make oneself work, one will in the first place not appreciate what has been done before and to use it as a stepping stone or a foundation and in the second place, that all will be destroyed. It is the process of appearance and destruction and it is a natural process and everything is subject to it, not only man, everywhere, wherever it is, it is this constant changing of forms. Some I say inaccessible to us and others not. Now what is the problem that we then face because it has been faced like that all the time. That is conscious or unconscious. One has to try to meet this condition by trying to continue by means of certain abilities of man and we call it civilization. It is as if you build a house and you want to protect yourself against the forms of destruction in nature and you put a roof over it. And this civilization, this what we now call our culture, is based on something where of course nature has left off, where it continues to help man to grow further but the amount of work that has been done has only yielded a certain quantity of protection for man, hoping then to extend his life and not wanting to

understand the fact that a change of destruction has to take place which we then of course will call death, and that the whole idea would be to maintain and lengthen man's life. The reason why culture in general became interested in it is because it never was that way. There was naturally a longer life span and naturally people who lived then were naturally already developing and it was logical it was not at that time that earth was in that kind of a bad condition because it had the possibility of its growth the same way as a young child has it for itself to be able to continue to grow if we don't spoil it. Now there are of course reasons why we have spoiled it. In the first place, it's not understanding of ourselves of what we are. In the second place, it's following the line of least resistance. And now in the midst of this kind of a culture we have tried all kind of ways to get to that kind of a freedom that should be the fate of man if he only could live normally and we try to find it by means of pursuing certain what one calls then ideals and that creation of something in this culture as if it could be put on top of that what is natural. And such ideas of course are quite right. They belong to art and they belong to religion. Philosophy stays a little bit within its own limits. It does not project itself very much into the future and neither does science in a general way. It usually rearranges things and then gets products that are a little bit better. But as far as insight in science and the real science, there are very few people. But art of course there is more. There is really a wish to create something unnatural based on nature but then actually of a creation of something that has a different kind of value as if then it would represent a continuation of man in the way he was originally and which he should have followed but for some reason or other he has lost the key. And it is the searching for that kind of a key of how one should really become free that in that and in all cultures in general<sup>x</sup> has been forgotten that it was the problem of getting away from nature. Not building on top of it and remaining attached but to try to free oneself from it so that we then, in our world and in enlarging of our own world, would actually have the choice of leaving it. That is, if we

understood destruction properly that then we wished to destroy at the time we would be ready. Now if that could be the purpose and the aim of ones life, much of the so-called cultures of every age historically, all of them have gone down into the ground because they only have tried, as I say, to maintain a condition, a status quo, without indicating in what direction it should actually be able to fly away from earth, to have wings. And it has occurred of course to many people that the only way by which man could get away from his world would be to live in an objective world. And that unless this question of objectivity is faced--and wherever that does not appear in any philosophy or any religion it remains a religion or a philosophy only adaptable to earth. It remains as art only belonging to earth. It has no quality that will be able to lift a person up away from earth and that unless this objectivity becomes apparent, there is no hope for man. A question of how to do this or rather to see what is culture and what has to be done in that culture in understanding what it does and what it does not do, and the belief that we have still in hoping that by an improvement of this cultural living and all kind of progress, what we call progress, that then man will free himself ultimately of course is in my opinion doomed to failure. It will never happen and death will overtake people even if they try. Even if they have certain enjoyment and hope during the time that they are alive and strive for it, ~~and~~<sup>their</sup> hope is already spoiled. Because they don't put it in the right place. The hope is not based on the continuation of the permanency in man. The hope is trying to undo the temporalness by changing it around a little bit without the introduction of something that is as a new quality which has to be unnatural. That is why I said Great Nature as a stepping stone away from earth and away from ones own world. All religions and all thoughts, all feelings ultimately if they are going to exist and continue to exist to be of help to man have to have a quality which is not earthly. When it is not earthly, the only definition is objectivity. And the freedom only can exist when this objectivity exists. Because it will not be free in any subjective form. It's the reason I think that Gurdjieff is of value. Because it is spelled out that

that is the real reason why man should be interested in all kind of pursuits from the standpoint of what is in it for me to be able to be free. And again I have said many times, unless any form of thought includes this, even if they do not indicate how to get there, at least that they indicate that that is necessary for the freedom of the soul of man, they do not understand life. They just skirmish around it and for one reason or another don't want to say it, but when it doesn't have that kind of a characteristic it will also disappear. It will also be destroyed. One has all kind of little , different people who want to follow different persons here and ther, a little guru, a little bit of somebody, someone with a turban, someone with a name, someone who has published. One can believe in it for some time but unless there is something that one actually can strive for, that one can understand that is needed, everything is written up to die and that even if one continues with a little bit of form of going there and also admiring this and that, it goes over to the admiration of a person and not in work, even if work were indicated Or it is an adjustment that one makes to the rest of the surrounding so that the surrounding is not going to hurt one any longer and that adjustment simply means that one falls asleep in respect to the surrounding. That is why it is a little stupid to try to follow too many horses. One must make up ones mind that there is a characteristic to a philosophy of life and this characteristic is objectivity and that objectivity only can be of value when there is something that is objective which can then handle it. So that the idea of I as an objective faculty is essential for the saving of amn and mankind in general, but surely for each person individually. I've said it several times that that is like a measuring stick. If it doesn't measure up to that, it doesn't talk about that, forget it. It's interesting but no more. Because if it is really food that will give you life--the continuation of life and the freedom from that form of destruction that we now see on earth, it is not worthwhile to spend you time. Now link this up with your tendencies that you are studying because your tendencies, as they are, are not worthwhile from this standpoint of objectivity. And that is

why you have to fight them. You have to object to them; you have to see them as a menace. And you have to eliminate them because with a tendency as we now know each other and as we now know yourself, it will be impossible to free yourself. That attempt has to be made now in this year. You have to come to grips with that and you have to erase such habitual forms of behaviour, of thinking or of feeling. You have to learn how to attack it and not to rest until it has been destroyed. As you know this is a general task that we have to fulfill. It is a task that has to be with you each day and when it is with you each day, then your appearance your behaviour will have the characteristic of the possibility of light and heat and that what belongs to consciousness and to conscience and the fact that that is there as the motivating force in ones life will give you really will; not will to power as Nietzsche would say but will to live and to know how to maintain that form of life because you are without any question responsible. Now I said I wouldn't make it too long and too heavy so I ought to stop. To that ultimate will. I don't care how far off it is but don't wait. Work is the only way by which you will get somewhere. Good luck.

Sometimes I can't help but I feel like a slave driver. I want you to work. I have no authority and therefore you are not slaves and the difficulty is that I cannot always find the words that I would like to use to express it why I think it is necessary for your sake and then it becomes of course for my sake because otherwise I wouldn't have the urge of wanting to tell you all the time to repeat all the time, many times, many times, the same thing you know that, to help remind you because I know what it is; I know what it is to forget. I went through many things of that kind. How to hold on; how not to forget; how to remain clear; how to remain exact; how to stay away from personal interpretations; how to remember what is the meaning of some of the statements in Gurdjieff and comparing it time and time again over and over, looking at it, thinking, meditating, pondering, finally to extract from it--this must be it, this must be work, this must be the meaning of impartiality, this is simultaneity when I know what is a moment. How can it be, how can one even conceive of it. How can it be applied, how can one live with it. For that reason I repeat it many times. Because I know so well how it is forgotten and how easy it will be reinterpreted and how often the temptation is there to make it a little nicer or perhaps a little easier. I have said it many times, to put a little water in the wine in order to make it palatable and to put this whole business of awareness on the basis of good thinking or any of the different faculties that now our personality has and as if work means an extension of any one in order to become a better man or a kinder man or a man who is more considerate. I assure you, a man must be reborn. That means he has to go back again to what he originally was in that understanding and reborn on a different level. I know that this is the difficulty and I know that all the time you will fall back on the hope that something else can be, that it is not as difficult, that one has a right even to give up and that you hope for the best or that God will do it or somebody else or that you will find in all kind of outer appearances and manifestations a substitute for real work. The difficulty is to keep this as real work and not to

deviate from it not one iota to deviate from a requirement of objectivity and what is meant by it and that on that basis it must stand or fall and that if it is not followed, if it is not understood, I hope that in the future you will go back time and time again to the fundamentals that are involved in work so that you will not forget that you really can remember because if you do forget and you go off on the wrong road, there is not going to be any result whatsoever. You may become a little bit cleverer or perhaps a little bit kinder but you will not build up a house in heaven. And when you die, you will not be able to move because there is nothing that will receive you. And you will not meet God. Your long preparation in order to grow out of this world can only be done by the only way as Buddhism calls it. Simple. You must adhere all the time to simplicity and you must allow yourself to find out time and time again what it is to work. There are now already almost 1000 tapes in existence. Some are good and some are not so good. All of them contain some material. I hope all of them are truthful enough. There is a sequence in them so that the last hundred tapes have much more meat in them than the previous ones because they were only preparation. There is a certain sequence because that is the way work has to be. When you can stand a little more, you must have a little more. In the beginning it may not be so strict. In the end it is very strict. And it will still be stricter. It is the kind of a--how will I call it--a legacy I leave for you to use. You have to learn to use it now. If you don't use it now, you won't use it when I die. And you can imagine after I die physically I'll come back and look at you; I will see you. I will know much more where you are when you remember little meetings like this on Lotus' birthday of a gathering in which one tries to see what is the value of life and to come then with ones conscience to grips with oneself and to come to the realization of the necessity that I must regardless of the cost try to work and understand and to hope that in my life that it could become apparent that then in all simplicity you go back again and again to All and Everything and try to understand it and read it quietly

and to see what is meant and that perhaps sometimes then a little bit of a tape can help you to remind you about a formulation; probably it's a little bit easier understood than the long sentences of All and Everything. One thing I hope that whatever is there is truthful enough to be used; that it can because of that stand on its own feet and that because of that it will not be destroyed. You see this is the aim. I will tell you right away that such an aim I never could have fulfilled if I had stayed at the Foundation because the Foundation is not interested in leaving something, it is only interested at the present time in trying to maintain certain things and there is not enough life to maintain it, let alone that it will stay in existence after those who are now teaching die and that even now those who start to teach a little bit like movements really is not worthwhile to look at. It will go. This is what I wish to prevent. For that I work. I work like hell to try to keep it in such a way that it can still be used and then I hope that you will be able to use it and that it will be entrusted to those who have towards work a very definite loyalty and integrity. That you must know. That those who then will have the jurisdiction of the tapes that they are responsible people. For that reason I have asked them to take care of it. But you see it is not everything. It is your attitude towards it. Towards what it is now. I know that when a week is gone there is much too much material for any one person to contain it. I know. It's not my intention that I hope that everything that I say that you will hear. A lot of stuff even if you hear it, it won't penetrate, it is also right. But you must gradually find out a little bit of the different kind of subjects that every once in a while we talk about. Then maybe it will be of use if once in a while you try to listen to it again and make sometimes a little summary and then compare it with what you think and what your experience is and if you can agree with it, then don't take what I say but take that what I say to heart so that then with that you try to find out if you, in agreement, can also follow the kind of instructions that are based on those kind of concepts. You see it is a very simple

kind of an aim. It is really nothing special about it. It is logical. I think it belongs to a person who tries to teach a little. I know my limitations well enough. No one has to tell me. But there is a great sincerity in this and again for that when you now hear me say this I ask you for that kind of help that you must give for the sake of maintaining the ideas for you correctly, in exact language and in such clarity that there is no question about their absoluteness as something that cannot be disputed and it is clear to everyone because if it isn't, you will lose yourself in argumentations and you will then very soon reinterpret. I want to prevent, I want to make sure like the obligatories of Gurdjieff have been given at the time that no one is going to monkey with them. And a lot of this kind of so-called interpretation even of movements or of music is not correct and it cannot be because there is no one like Gurdjieff. That I say is the loyalty that one must have towards a Guru, towards a Master, towards a man who sometimes one says is present whenever we gather in Gurdjieff's name. That we then are there and then feel or at least become aware of such presence. You can interpret it any way you like, a spiritual something that can be and can sometimes be felt or noticed or can influence one. And that then one prays for the maintenance of that kind of sacredness because it is the most essential something of one's life. There is nothing of more value. It is that is what is you, par excellence. What it should be and always should remain and never will die. This is what I hope. And all I can do is to say it to express it and then my hope is also that you will understand it, that you will understand it in the way I mean it and that with that I delegate that kind of responsibility onto your shoulders so that you help. Have a good week end.